and the painful uncertainty. The soul which has lost its proper movement needs a pure standard to rectify it, just as a disordered timepiece needs a dial. Had the Word come to the soul as a mixture of truth and error, it would only have thickened the doubts of the anxious and inquiring spirit. In such a case no one could have been sure, in any given passage, whether it was the God of truth that was* speaking, or merely Paul or John, or whether Paul or John had or had not committed a mistake. Nor could the mind, as yet perverted and disorganized, be expected to distinguish between the truth and the falsehood, and it would be constantly fixing on the falsehood as truth, and on the truth as falsehood. We cannot be grateful enough to God, who hath not left man to wander in an abyss of darkness, where he cannot get truth without error, and yet has no light to enable him to distinguish the one from the other.

Thirdly. They are putting that which is first last, and that which is last first, who seek first a religious life, and then imagine that mankind are to devise a religion for themselves by means of that religious life. For how are we to get the religious life but by means of the truth ? The divines of the school referred to are speaking perpetually about the importance of the religious life: but they do not tell us distinctly how the sinner naturally without it may be made to attain it.* Now, we set as high a value as they do on a religious life: we acknowledge that without it there can be no acceptable worship or service, no true enjoyment of God or of the pleasures of religion. It is because we set so high a value upon the religious life, that we set so high a value on the inspired Word, as the means of awakening it. There is first the truth recommended by evidence, apprehended in some measure by the mind, and pressed upon the acceptance of the soul; and then, there is the truth acknowledged and received in faith, through the subjective operation of the Spirit of God; there is all this as preliminary to the religious consciousness.

The religious consciousness thus produced consists of a many-coloured robe of righteousness, clothing and adorning the whole soul. Nor do we regard ourselves as guilty of any real or even apparent contradiction when we add, that it is by means of the spiritual life awakened within, that the believer rises to a full comprehension and enjoyment of the truth which first awakened that life.

But, *Way,* We cannot admit that the religious life, even when produced, has any right to sit in judgment upon the Word. For how do we obtain the religious life but by the truth ? Nor does it seem possible to attain a true spiritual life but by a scheme of pure truth, bringing with it certainty and assurance to the disordered and bewildered mind. That truth was conveyed to the early Church by the Old Testament Scriptures, and by the inspired teaching of the Apostles, or of persons instructed by them, and in after ages it is conveyed by means of the completed Scriptures. That Word comes to us as the truth of God, and when accepted it assures the mind, and succeeds in rectifying it; but having accepted it as the truth of God, we are not at liberty to treat it as a

mixture of truth and error. We are now to obey the truth, and not make the truth obey us. As the inind needs pure truth presented to rectify its judgments, so it cannot, when rectified, treat that truth as if it were impure—accepting what it pleases, and rejecting the rest, according to what it believes to be its intuitions.

Nor Is it to be forgotten that the religious life, even when formed in the soul, does not arrive at 'perfection on this side the grave. The religious life needs anew to "be fed andT strengthened by the truth which at first quickened it. Not even

* Mr. Morell seems to derive the religious life from a very low source. " Our religious *life* we jceceiv*, for the most part traditionally, from the development of the Christian consciousness in tbo iifferent communities which now compose the visible Church."—(Phil, of Eeligion, p. 199.)